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HOW TO STUDY

—A—

SUNDAY-SCHOOL LESSON

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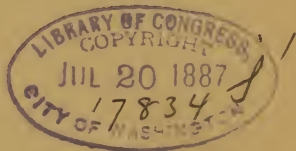
UNITED STATES OF AMERICA.

HOW TO STUDY
— A —
SUNDAY-SCHOOL LESSON

For Teachers and Pupils

✓ BY
J. H. ROSECRANS

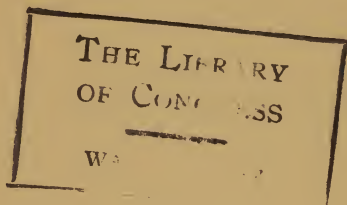
STATE SUNDAY-SCHOOL EVANGELIST OF TEXAS.



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“ Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth ” (II. Tim. ii. 15).

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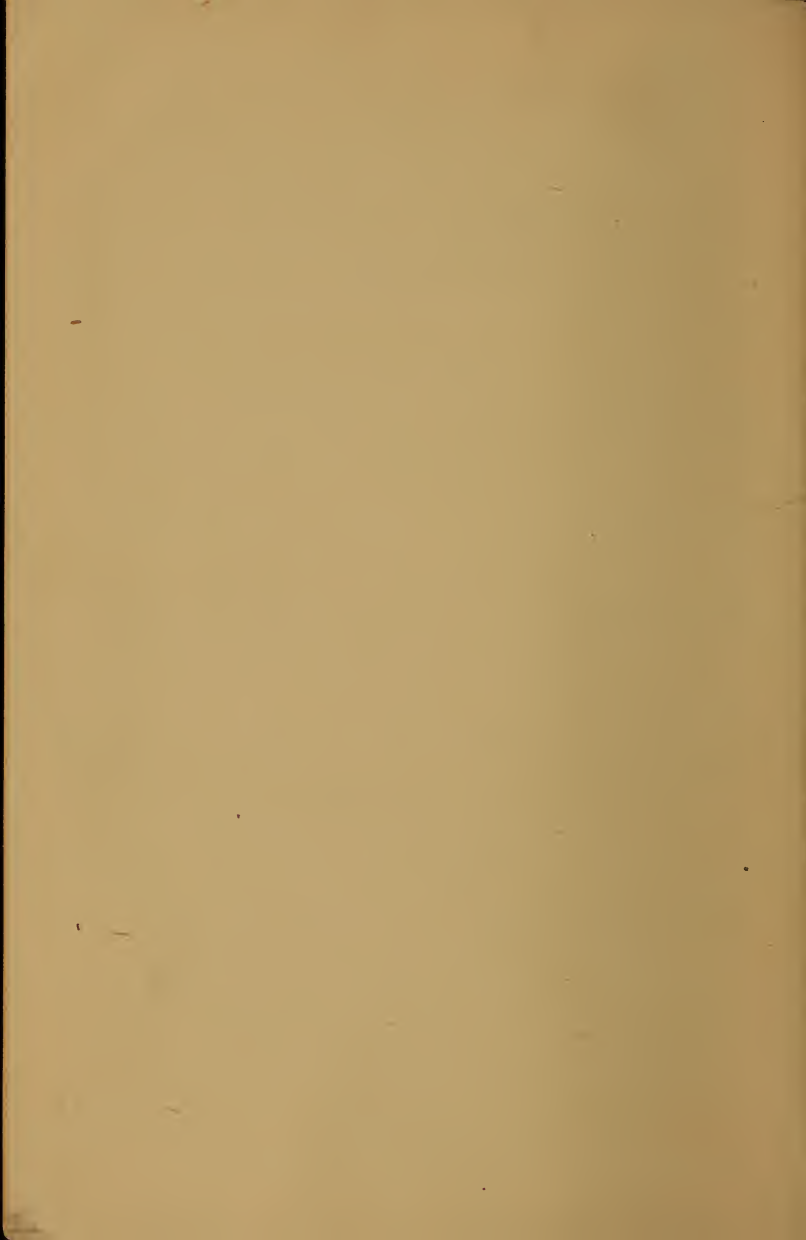
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HOW TO STUDY A SUNDAY-SCHOOL LESSON.

PART I.—WHAT TO STUDY.

1. THE WRITER.—(*a*) Study his contemporaneous history. This will help in understanding his character.

(*b*) Study his style of writing. This will be an incentive to the study of the lesson, and at the same time make a lasting impression on the mind.

Take the history of Moses and Paul, and their writings, as examples.

2. THE PERSONS ADDRESSED.—We should study their lives and characters, for the reason that by so doing we can better understand the different methods of instruction employed for different classes of persons. Thus, instruction

suiting to the Jew was often inapplicable to the Gentile. The same can be said of the believer and the unbeliever.

3. THE DESIGN OF THE WRITER.—The design must be understood in order to comprehend what is written.

The design may pertain to the whole book, as is seen in John xx. 31: "But these are written that ye might believe that Jesus is the Christ, the Son of God." It may pertain to only a part of the book. (See I. Cor. xiii.) The design of Paul in this chapter is to show the power and benefit of love.

4. THE PERIOD OF THE WORLD'S HISTORY TO WHICH THE WRITER REFERS.—Three principal ages mark the world's history; viz.: The Patriarchal, the Jewish and the Christian ages.

Each age had its political, social and religious peculiarities, institutions and customs, that should be studied in order to understand God's dealings with mankind.

5. THE LIFE AND CHARACTER OF EACH INDIVIDUAL MENTIONED.—The lives of men furnish

experiences, the study of which will be profitable. See Phil. iii. 17: "Brethren, be ye followers together of me, and mark them which walk so as ye have us for an ensample."

We need to study these to have a right understanding of the events recorded.

Take, for instance, Moses in Egypt; also Abraham, David, Peter and Judas.

6. THE HISTORY OF EVENTS.—The history of events is recorded for our instruction and example. See I. Cor. x. 1-11, but particularly the 11th verse: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." As another example, take the death, burial and resurrection of our Saviour.

7. THE HISTORY OF THE PLACES MENTIONED.—Such a study will aid us in remembering the many events recorded in the word of God. For instance: Egypt—Israel in bondage. Bethlehem—The birth of Christ. Bethany—The raising of Lazarus.

8. OBSOLETE WORDS.—Many words have passed into entire disuse. See *wot*, in Gen. xxxix. 8; also *throw*, in Luke xvii. 9.

Other words, by modern usage, have lost their original meaning. For instance, *prevent*, in I. Thess. iv. 15, and *charity*, I. Cor. xiii.

9. ILLUSTRATIONS.—“The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon” (Ps. xcii. 12), are illustrations. See also Ps. i. 3, 4; Matt. xix. 24.

We should be careful not to overdraw the comparison between the illustration and the thing illustrated.

10. INTERPOLATIONS.—By comparing the old version with the new, we will find many interpolations in King James’ translation of the Bible. For example, I. John v. 7 is an interpolation. See also Acts viii. 37.

11. FIGURATIVE LANGUAGE. — Ascertain whether the passage is to be taken literally or figuratively. There are different kinds of figures: Metaphor, Simile, Allegory, Parable, Type, Hyperbole, Synecdoche, Metonymy, etc.

(a) *Metaphor*.—A metaphor is a short similitude. Thus, "I am the vine, and ye are the branches." "I am the Good Shepherd, and ye are the sheep."

(b) *Simile*.—A simile differs from a metaphor in having the word of comparison expressed. Change the above as follows: "I am *like* the vine, and ye are *like* the branches."

(c) *Allegory*.—An allegory is a figurative application of real facts. See Gal. iv. 22-31. Verse 24, "Which things are an allegory," etc.

(d) *Parable*.—A parable is a representation of something real in life or nature from which a moral is drawn. See Matt. xiii.: "And he spake many things unto them in parables, saying," etc.

(e) *Type*.—A type is a figure or representation of something to come. Thus Melchisedec, in his office of priest and king, was the type of Christ, who was the antitype.

(f) *Hyperbole*.—Hyperbole is an extravagant expression, which exaggerates the meaning to be conveyed. See Luke xiv. 26: "If

any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." See also Ps. cxix. 139; Phil. iii. 7, 8.

(*g*) *Synecdoche*.—A figure by which the whole of a thing is put for a part, or a part for the whole. See Matt. iii. 5, 6: "Then went out to him Jerusalem, and *all* Judea, and *all* the region round about Jordan, and were baptized in Jordan, confessing their sins."

(*h*) *Metonymy*.—Metonymy is the exchange of names between things related. It is founded, not on resemblance, but on the relation of—

(1) Cause and effect; as, "They have Moses and the prophets," *i. e.*, their writings.

(2) Progenitor and posterity; as, "Hear, O Israel," *i. e.*, descendants of Israel.

(3) Sign and thing signified; as, palm branches are a symbol of joy after victory (Rev. vii. 9). The horn is a symbol of power. Tree of life is a symbol of immortality (Gal. iii. 22).

12. THE MEANING OF WORDS.—As passover, Pentecost, charity, etc.

13. PARALLEL PASSAGES.—A fuller meaning can be obtained by the study of parallel passages. The marginal references will give the principal ones of these.

14. THE CONTEXT.—To determine the full import of the lesson, it may be necessary to study the context.

PART II.—HOW TO STUDY.

1. WITH BIBLE IN HAND.—Make the Bible the text-book. Use a reference Bible, and this will enable one to find the parallel passages. Use both the Old and New Versions, and see the different styles of expressing the same idea.

2. WITH HELPS.—

(a) *Commentary*.—Do not ignore the opinions of Bible thinkers; at the same time, remember that their opinions are but the opinions of fallible men, and must not be taken in preference to the Scriptures. Use them only as helps to a better understanding of God's word.

(b) *Bible Dictionary*.—Used as an aid in giving the meaning of names, and also the sketches of the lives of individuals.

(c) *Bible Concordance*.—A concordance is an index to Bible words, and will aid in finding the principal words.

(d) *Maps*.—Maps will aid the mind in locating Bible places and countries, and are needed in the study of the lesson.

3. READ THE LESSON OVER CAREFULLY, AND THEN THE CONTEXT.—This will give the scope and design of the writer.

4. COMPARE THE OLD AND NEW TESTAMENTS.—One will interpret the other.

5. STUDY SYSTEMATICALLY.—Do not study at random—here a little and there a little. Aim to have a connected view and a critical understanding of the ideas contained in the lesson.

6. STUDY WITH A PURPOSE.—

(a) *In Order to Know*.—There is great satisfaction in being able to say “I know.” It is better still to heed. “If ye know these things, happy are ye if ye do them” (John xiii. 17).

(b) *To have the Approval of God*.—See II. Tim. ii 15: “Study to show thyself approved unto God,” etc.

(c) *In Order to be Saved*.—See II. Tim. iii. 15: “And that from a child thou hast known

the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

(d) *To Save Others.*—"He that winneth souls is wise" (Prov. xi. 30). See Jas. v. 20.

7. STUDY TO FIND CHRIST IN EVERY LESSON.—Jesus is the central figure of both the Old and the New Testament.

8. SEARCH FOR THE PRACTICAL TRUTH TAUGHT, illustrated, or enforced in the lesson.

9. STUDY WITH SELF-APPLICATION.—When the truth is discovered, see what bearing it has upon present duty.

10. BEGIN EARLY IN THE WEEK.—When the mind is clear, vigorous, unencumbered, and in a condition to receive impressions.

11. STUDY AT HOME.—Where you have your own time to devote to the lesson, and helps for sufficient investigation.

12. STUDY ALONE.—When not liable to interruption. Then you can best have the control of your powers.

13. STUDY WITH OTHERS.—Accept all the assistance that comes from a willing source.

14. STUDY EVERY DAY.—Keep the mind actively engaged upon the lesson ; let us give a portion of our time to divine things.

15. KEEP IN MIND A LOST AND DYING WORLD.

16. STUDY PRAYERFULLY.—Ask God's blessing upon the study of the lesson.

17. STUDY EARNESTLY.—Be in earnest in the investigation of the sacred Scriptures, remembering that God's eyes are ever upon us.

18. STUDY WITH A WILLING HEART AND MIND.—Not as if it were a task imposed upon us ; but because we love the word of God, and desire to be benefited and to benefit others.

PART III.—STUDY OF A LESSON.

NOTE.—Part III. is not intended to *fully* illustrate Parts I. and II. From it the learner will form an idea as to how to proceed with their further application.

THE PRIESTHOOD OF CHRIST.

HEBREWS VII.

1 For this (*a*) Melchisedec, king of (*a*) Gen. xiv. 8, etc. Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ;

2 To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ;

3 Without father, without mother, (2) (2) *Gr. without pedigree.* without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a priest continually.

4 Now consider how great this man was, (*b*) unto whom even the patriarch (*b*) Gen. xiv. 20. Abraham gave the tenth of the spoils.

5 And verily (*c*) they that are of the (*c*) Num. xviii. 21, sons of Levi, who receive the office of the 26. priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose (3) descent is not (3) Or, *pedigree*. counted from them received tithes of Abraham, (*d*) and blessed (*e*) him that had the (*d*) Gen. xiv. 19. promises. (*e*) Rom. iv. 13; Gal. iii. 16.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, (*f*) of whom it (*f*) Ch. v. 6, and is witnessed that he liveth. vi. 20.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 (*g*) If therefore perfection were by (*g*) Vers. 18, 19; the Levitical Priesthood, (for under it the Gal. ii. 21; ch. viii. 7. people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that (*h*) our Lord (*h*) Isa. xi. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5.
sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, (*i*) Thou *art* a (*i*) Ps. cx. 4; ch. v
priest forever after the order of Melchisedec. 6, 10, and vi. 20

18 For there is verily a disannulling of the commandment going before for (*k*) the (*k*) Rom. viii. 3.
weakness and unprofitableness thereof.

19 For (*l*) the law made nothing perfect, (*l*) Acts xiii. 39;
but the bringing in of (*m*) a better Rom. iii. 20, 21,
hope *did*; by the which (*n*) we draw nigh 28, and viii. 3;
unto God. Gal. ii. 16; ch. ix. 9.

20 And inasmuch as not without an (*2*) Or, *but* it was
oath *he was made priest*: *the bringing in.*
(*m*) Ch. vi. 18, and viii. 6.

21 (For those priests were made (*3*) (*n*) Rom. v. 2; Eph.
without an oath; but this with an oath by ii. 18, and iii. 12;
him that saith unto him, (*o*) The Lord ch. iv. 16, and
sware and will not repent, Thou *art* a (*3*) Or, *without*

priest for ever after the order of Melchise- *swearing of an*
dec :) *oath.*

22 By so much (*p*) was Jesus made a (*p*) Ch. viii. 6; ix.
surety of a better testament. 15, and xii. 24.

23 And they truly were many priests,
because they were not suffered to continue
by reason of death :

24 But this *man*, because he contin-
ueth ever, hath (4) an unchangeable priest- (4) Or, *which pass-*
hood. *eth not from one*
to another.

25 Wherefore he is able also to save
them (5) to the uttermost that come unto (5) Or, *evermore.*
God by him, seeing hē ever liveth (q) to (q) Rom. viii. 34;
make intercession for them. I. Tim. ii. 5; I.
John ii. 1.

26 For such an high priest became us,
(r) *who is* holy, harmless, undefiled, sepa- (r) Ch. iv. 15.
rate from sinners, (s) and made higher (s) Eph. i. 20, and
than the heavens; iv. 10; ch. viii.
I.

27 Who needeth not daily, as those
high priests, to offer up sacrifice, (t) first (t) Lev. ix. 7, and
for his own sins, (u) and then for the peo- xvi. 6, 11; ch. v.
ple's: for (x) this he did once, when he (u) Lev. xvi. 15;
offered up himself. (x) Rom. vi. 10;
ch. ix. 12, 28,
and x. 12.

28 For the law maketh (y) men high (y) Ch. v. 1. 2.
priests which have infirmity; but the word
of the oath, which was since the law,
maketh the Son, (z) who is (6) consecrated (z) Ch. ii. 10, and
for evermore. v. 9.
(6) Gr. *perfected.*

CONTEXT.

(*f*) "Whither the forerunner is for us (*f*) Ch. iv. 14; entered, *even* Jesus, (*g*) made a high priest viii. 1, and ix. 24.
for ever after the order of Melchisedec" (*g*) Ch. iii. 1; v. 6, 10, and vii. 17.
(Heb. vi. 20).

"Now of the things which we have spoken *this is* the sum: We have such a high priest, (*a*) who is set on the right (*a*) Eph. i. 20; Col. iii. 1; ch. i. 3; hand of the throne of the Majesty in the x. 12, and xii. 2. heavens; a minister (*7*) of (*b*) the sanctuary, (*7*) Or, *of holy things*. and of (*c*) the true tabernacle, which the (*b*) Ch. ix. 8, 12, Lord pitched, and not man" (Heb. viii. 24.
I, 2). (*c*) Ch. ix. 11.

Study—

1. The writer of the book.
2. The persons addressed.
3. The time when written.
4. The design of the writer.
5. The design in this chapter.
6. The context.
7. The lives of the persons mentioned.
8. The places.
9. The events.
10. The orders of priesthood.

11. The types.
12. The parallel passages.
13. The practical thoughts.

“MELCHISEDEC.”

Opinions as to who he was—

1. An angel.—Origen and Didymus.
2. A man of Canaan, King of Jerusalem.—Hippolytus, Eusebius of Cæsarea, Eusebius of Emesa, Apollinarius, and Eustathius of Antioch.
3. Shem.—The Jews, Jerome and Luther.
4. The Holy Ghost.—Hieracas the Egyptian, Epiphanius, and by a branch of the Theodosian heretics, founded by a younger Theodotius, and called Melchisedecites.
5. The Divine Word.—Marcus Eremita, Ambrose and Hattinger.
6. Ham.—Jurien.
7. Enoch.—Hulse and Calmet.

NOTE.—There are no just reasons for believing Melchisedec to be a supernatural person, for he is classed with the other kings as a living historic personage. He, no doubt, was a Canaanite.

“WITHOUT FATHER, WITHOUT MOTHER.”

Without a recorded father or mother; without genealogy. A common expression in those days, even with classic writers. It was applied to one who was an orphan; to one who had been disowned by his father; to one whose father was unknown.

Among the Jews a family record was kept, so that every one could tell to which tribe he belonged.

Every Jewish priest could trace his genealogy back to Aaron, and if there was a missing link it vitiated the whole succession.

The legitimacy of every Levitical priest depended upon his genealogy, but not so with Melchisedec.

“WITHOUT DESCENT.”

Without a recorded pedigree.

“NEITHER BEGINNING OF DAYS NOR END OF LIFE.”

There was no record of his birth, nor of his death; no limit to his priestly days or office.

The time of the Jewish priests' ministration was called their days. See Luke i. 23.

“ABIDETH A PRIEST CONTINUALLY.”

Continued a priest all his life—no limitation to his priestly days.

LEVITICAL PRIESTHOOD.

Set apart (Ex. xxviii). Consecrated, (Ex. xxix). Duties (Lev. i. 5-17; Num. iii. 32; Deut. xxxi. 9; Jās. iii. 3; I. Kings viii. 3).

CHANGE OF LAW.

We are not under law, but under grace. Herein is our hope as Gentiles.

CHARACTER OF OUR HIGH PRIEST.

“Holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”

THE PRIESTHOOD OF MELCHISEDEC SUPERIOR TO THE PRIESTHOOD OF AARON.

1. It was independent of tribal relations.
2. He had no successor in his priestly office.

3. His priestly functions were not confined to any one nation.

4. He unites with his priesthood a kingly power.

NOTE.—The priesthood of Christ is like the priesthood of Melchisedec in every one of the above particulars, consequently his priesthood was superior to the Levitical priesthood.

THE PRIESTHOOD OF CHRIST SUPERIOR TO THE
PRIESTHOOD OF MELCHISEDEC AND AARON.

1. Superior because of his own personal greatness.

(a) He was the Son of God.

(b) He was sinless.

2. In the kind of offering made.

He offered himself.

3. Because of the place where he made his offering.

(a) He entered heaven itself.

(b) He made his offering in the presence of God.

4. Superior in the appointment.

Made a priest by God's oath.

5. Christ's priesthood was the substance, Melchisedec and Aron's the shadow.

6. Superior in its benefits to man.

(a) The sinners can go direct to Christ for mercy.

(b) He thus receives actual pardon.

OBSERVATION.

) As Abraham was returning from the rescue of Lot, a venerable man, who was at once the king of Salem and the priest of the Most High God, met him, and blessed him in the name of the Lord. Touched with the dignity of his character and office, Abraham bowed before him, and paid him tithes of all the spoils of victory. Thus, for one instant of that far-off history, Melchisedec flits before us, and disappears. But that momentary vision was a prophecy of the priesthood of Christ in its royal preëminence and its unchanging virtue. No record is left of the family of Melchisedec, his birth, his kindred, his death ; he stands before us in the grandeur of his character and

office, and in his immediate relations with the Most High—king of righteousness, king of peace—without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God. After almost two thousand years, this typical character reappears in perfection in the person of Christ, made a priest, not according to a changeable human law, but by the power of an endless life; consecrated by the word of Jehovah for evermore.

All the meaning of the sacrifices was summed up in his death—no more offering for sin is needed, no other could be made. The perfection of his own nature attaches also to his work of redemption. But, though the atonement was finished upon the cross, the other function of the priesthood, that of intercession, is in constant exercise by Jesus, seeing he ever liveth. What encouragement to prayer, what assurance of sympathy and help, what confidence of salvation, are given in the fact that he who so loved us that he came to die for

us, lives, with all his human tenderness unchanged, to intercede for us, to succor and to save us !

PART IV.—SELECTIONS.

PRINCIPLES OF BIBLE INTERPRETATION.

BY DR. LYMAN ABBOTT.

Looking at the Bible from the human side, we should remember that it was

Written,	}	by man.
Copied,		
Translated,		
Printed,		

Hence, the following points should be observed in its interpretation:

(1.) Have *a well printed Bible*. “The Teachers’ Bible” of the American Tract Society, and “Bagster’s Bible,” are the best.

(2.) Get *at the best translation*. *a.* By studying it in “the original,” if possible. *b.* By comparing the received translations with the new translations that are appearing. *c.* By comparison also with the French and German Bibles, especially “Luther’s Bible.” *d.* By

examining modern commentaries, through which those who are without scholastic training can get at the true rendering.

(3.) Ascertain if you have *a correct copy*.

There are from 120,000 to 800,000 variations in the various copies of the Bible, mostly unimportant typographical errors, and not one of them affecting any Bible doctrine. I. John v. 7, is now universally allowed to be an interpolation. These errors may be discovered by referring (*a*) to Tischendorf's Greek Testament, or (*b*) some critical commentary.

(4.) Study the *peculiar circumstances* of the writer of any passage under consideration.

(*a*) Ask "*Who is it that speaks in this passage?*" A Universalist preacher took as a text to preach against future punishment, Gen. iii. 4—"Thou shalt not surely die,"—the words of the devil. A judge once said in a charge to the jury, "We have the highest authority for saying 'skin for skin, yea, all that a man hath will he give for his life.'" The papers next day called attention to the fact that these words

were spoken by the devil, adding, "Now we know who the judge regards as the highest authority."

(b) Ask what is *the character of the passage*. Law? Poetry? History? Philosophy? Why not interpret the poem in Judges v. 20, by the same prose laws that so many apply to the poem in Josh x. 13?

(c) Ask "What is *the temperament of the writer or speaker?*" Rom. ix. 3 is to be read in the light of Paul's vehement nature, not used as a prosy statement of a necessary principle of didactic theology. So John vi. 53, 63 is to be read with Christ's illustrative temperament in mind.

(d) *The general aim* of the writer should also be kept in view.

(e) We must *put ourselves in the place of the original hearers or readers*, remembering their customs and prejudices. In reading the twenty-third Psalm, if we have before our minds New England sheep unprotected, unguarded, and given the roughest of pastures, instead of the

Oriental flock and fold, we shall have anything but pleasant views of God as our Shepherd.

(f) *Compare Scripture with Scripture*, to find the real Bible meaning of words and phrases. See Jas. i. 27, and Matt. xxiii. 23; Rom. xiii. 9, and Matt. xxii. 37-40; John xiv. 28, and John x. 30.

(g) *Take the plain and simple meaning* of a passage. Ingenious interpretations are usually dangerous.

(h) *Allow for yourself*, your prejudices, etc. The Calvinist reads Philippians ii. 12, 13, with all the emphasis on verse 13, while the Arminian accents verse 12, and reads verse 13 very lightly.

Apply these principles to Matt. xvi. 19.

1. Spoken by Christ.
2. Temperament.
3. General aim.
4. Comparing Scripture.

Therefore—

Authoritative.

Poetic.

Enfranchisement of man.

“Keys”=power.

“Kingdom”=allegiance.

“Bind and loose”=forbidden and permitted.

Meaning:—

“I will give the power (keys) in thy life of allegiance to God (Kingdom of God), so that what you forbid yourself shall be forbidden, (bind) and what you permit yourself shall be permitted (loosed).’ Compare Rom. viii. 1.

Looking at the Bible from the Divine side, we add two further principles of interpretation.

(a) *The object of the Bible* (II. Tim. iii. 16) prompts the question in our interpretation, “What spiritual effect am I to get or give from this passage?”

(b) *The author of the Bible*, being God, establishes the principle that its utterances are to be viewed as absolute truth.—*Christian Union.*

LESSON-BUILDING.

NOTE 1. As Sunday-school teachers, we should aim to build up the spiritual character of our pupils. (See *Concordance* on "Build," "Edify," etc.)

NOTE 2. We are to build up spiritual character by means of the Word of God. "The word of his grace, which is able to build you up" (Acts xx. 32).

NOTE 3. Owing to the immense size of the Bible, and the relation of its several parts to each other, it becomes necessary to select certain portions, sections, readings, or lessons, that the whole of it may be made "profitable" to us.

NOTE 4. As we build a scaffold that we may build a house, so must we build up lessons that we may most wisely and effectively, by means of the truth, build up the spiritual character of our pupils.

DEFINITION.

Lesson-building is that preparation or arrangement of the contents of a Scripture lesson which will best aid the teacher in leading his pupils to earnest thoughtfulness and self-application in the simple reading of God's word.

NOTE 5. Lesson-building is therefore but a means to an end. The end proposed is the most profitable reading of God's word.

NOTE 6. Lesson-building comprises: 1. A Collation of PARALLEL PASSAGES. 2. A Careful ANALYSIS. 3. A Wise ADAPTATION.

I.—A COLLATION OF PARALLEL PASSAGES.

1. The same incident narrated, or the same subject treated, in other parts of the Bible.

2. Similar incidents, teachings, etc., in other parts of the Bible.

II.—A CAREFUL ANALYSIS.

I. Its words and phrases.

- (1) Their ordinary use in common English.
- (2) Their ordinary use in Bible English.
- (3) Their signification and use in the original language of the Bible.

2. Its historical elements.

- (1) Persons.
- (2) Places.
- (3) Actions and expressions.
- (4) Time.
- (5) Connection with previous events of Bible history.
- (6) Connection with the later events of Bible History.
- (7) Connection with secular or profane history.
- (8) Peculiarities of ancient manners and customs.
- (9) Supernatural peculiarities—miracles.

3. Its doctrinal elements.

- (1) Concerning God.
- (2) Concerning Man.
- (3) Concerning Redemption.

4. Its practical elements.

- (1) Concerning Duties to Self.

(2) Concerning Duties to Man.

(3) Concerning Duties to God.

III.—A WISE ADAPTATION.

1. *Selecting* the most available portion of the lesson thus prepared.

2. *Arranging* this portion for the work of teaching.

3. *A plan* of adaptation.

1. The "Title" of the lesson, to connect it with previous lessons, and bring it clearly before the mind.

2. The "Topic" of the lesson, to state in condensed form a great truth contained in it.

3. The "Golden Text" of the lesson, to express that great truth in Scripture language.

4. The "Outline" of the lesson, to aid in the mastery of all its facts.

5. The "Questions" by which teachers and pupils may test their knowledge of these facts.

6. The "Selected Verses," which may easily be committed to memory.

7. The "Lesson Hymn," to fix in the mind by means of sacred poetry the great truths of the lesson.

8. The "Doctrine," which may connect the deeper teachings of the lesson with a system of divinity.

9. The "Final Reading" of the entire lesson in a con-

versational, practical and devout manner, for purposes of immediate spiritual edification.

NOTE 7. This scheme of lesson-building (which is merely suggestive, and but one out of many) may be condensed and expressed, for the benefit of young teachers, as follows :

Collect *Parallel Passages*.

Consider *Difficult Words and Phrases*.

Classify *Persons and Places*.

Examine *Allusions to Time*.

Examine *Actions and Expressions*.

Examine *Historical Connections*.

Study *Peculiarities* [*Manners and Miracles*].

Study *Doctrines and Duties*.

Select *Principal Truths to be Taught*.

Fix upon *A Plan of Teaching*.

Fasten well *Title, Topic, Golden Text*, etc.

Finally, *Read the Lesson Devoutly*.

THE PLACE AND PURPOSE OF THE SUNDAY-SCHOOL.

1. What the Sunday-school is NOT. [Consult the several texts indicated.]

FIRST STATEMENT: *The Sunday-school is not a substitute for the Family.* Deut. vi. 6-9; Deut. iv. 9; Prov. xxii. 6; Eph. vi. 4; Deut. xi. 18-21; II. Tim. i. 5.

SECOND STATEMENT: *The Sunday-school is not a substitute for the Pulpit.* John xx. 21; Rom. x. 13-15; Isa. lii. 7, 8; II. Cor. v. 17-21; Mark xvi. 15.

THIRD STATEMENT: *The Sunday-school is not a substitute for the other religious meetings of the Church.* Heb. iii. 12, 13; Mal. iii. 16; Acts i. 13, 14; Eph. v. 18, 19; Matt. xviii. 19, 20.

2. What the Sunday-school is.

FOURTH STATEMENT: *The Sunday-school is that department of the Church of Christ in which the word of Christ is taught for the purpose of bringing souls to Christ and of building up souls in Christ.* Deut. xxxi. 12, 13; Neh. viii. 5, 8; I. Cor. xii. 27-31; Luke ii. 46; Col. iii. 16; Eph. iv. 11-16.

(1.) The Sunday-school is a school. It is for the *teaching* rather than the preaching of the Gospel, although it should attend to both. It

involves the processes of teaching, of questioning, of personal application, of hand-to-hand effort in the development of thought and of self-activity. It is in fulfillment of the divine command, "Go, teach." It is in imitation of the divine example of Him who spake as never man spake, the great Teacher, who used illustrations and asked questions, and made direct, personal application, who taught individuals and small groups, and elicited from his pupils remarks, opinions, thoughts, questions, etc., of their own. It is the Church becoming now what all the followers of Christ were at the beginning—disciples..

(2.) The Sunday-school is *a department of the Church of Christ.*

(3.) The Sunday-school is *a school of the word of Christ.*

(4.) The Sunday-school is designed *to bring souls to Christ.*

(5.) The Sunday-school is designed *to build up souls in Christ*

(6.) The Sunday-school is therefore designed

for the old as well as the young. Its true motto is not "Feed my lambs," but "Feed my lambs, Feed my sheep."

CLASS DRILL ON THE PLACE AND PURPOSE OF
THE SUNDAY-SCHOOL.

1. Recite the *three* statements as to what the Sunday-school is not.

2. Recite the *fourth* statement and the *six* subordinate definitions of the Sunday-school.

TEACHING PRIMARY CLASSES.

"O thou bright thing, fresh from the hands of God!
The motions of thy dancing limbs are swayed
By the unceasing music of thy being.
Nearer I seem to God while gazing on thee.
'Tis ages since he made his youngest star;
His hands were on thee as 't were yesterday,
Thou later Revelation! Silver stream,
Breaking with laughter from the lake divine,
Whence all things flow! O bright and singing babe,
What wilt thou be hereafter!"

ALEX. SMITH.

I.—*Lesson Mottoes* concerning the Least of all :

Ascertain the circumstances under which the following words were spoken, and examine the entire passages of which they are parts :

He was much displeased. Mark x. 14.

A child left to himself. Prov. xxix. 15.

Teach us what we shall do unto the child. Judges xiii. 8.

What manner of child shall this be ! Luke i. 66.

A right way . . . for our little ones. Ezra viii. 21.

From a child. II. Tim. iii. 15.

The Lord called Samuel. I. Sam. iii. 8.

Children taught of the Lord. Isa. liv. 13.

Jesus . . . took a child, and set him by him. Luke ix. 47.

In his arms. Mark x. 16.

The child grew, and waxed strong in spirit. Luke i. 80.

And a little child shall lead them. Isa. xi. 6.

As a little child. Mark x. 15.

II.—*Important Facts* concerning the Least of all :

1. They are the *dearest* of all.
2. They are the *weakest* of all.
3. They are the *strongest* of all.
4. They are the *purest* of all.

5. They are the most *accessible* of all.
6. They are the most *susceptible* of all.
7. They are the most *promising* of all.

III.—*Important Lessons* from the Least of all :

1. Concerning the Christian's *Relations*. Rom. viii. 14-17.
2. Concerning the Christian's *Need*. Matt. vi. 8-13.
3. Concerning the Christian's *Spirit*. Matt. xviii. 1-4 ; Eph. v. 1.
4. Concerning the Christian's *Power*. II. Cor. xii. 9 ; Luke ix. 48.

IV.—The *Best Teachers* for the Least of all :

1. The *Parents*.
2. The *Preacher*.
3. The *Primary Teacher*.

V.—*Conditions of Success* in teaching the Least of all :

1. The *Place* comfortable and attractive.
2. The *Teacher* affectionate and skillful.
3. The *Assistants* enthusiastic and untiring.
4. The *Appliances* suitable and abundant.
5. The *Teaching* clear and practical.
6. The *Watch-care* impartial and continuous.
7. The *Inspiration* divine and all-pervading.

THE ENGLISH BIBLE.

1. *Nine noble names* in connection with the English Bible.

W. T. C. R. C. C. W. P. J.

- (1) John Wiclif.
- (2) William Tyndale.
- (3) Miles Coverdale.
- (4) John Rogers.
- (5) Thomas Cromwell.
- (6) Archbishop Cranmer.
- (7) William Whittingham.
- (8) Archbishop Parker.
- (9) King James I.

2. *Nine notable memoranda* in connection with the English Bible.

(1) John Wiclif, (born 1324, died 1384.) He began on the book of Revelation, and finished the New Testament in 1380, and the whole Bible was finished in 1382. A part of the Old Testament was the work of his friend Nicholas de Hereford.

(2) William Tyndale, (born 1484, burned at

the stake 1536.) The printing of his English translation of the New Testament was begun in Cologne in 1525, and finished in Worms in 1526. His Pentateuch was printed in 1530. He translated some other parts of the Old Testament in 1531. The New Testament was revised in 1534, and again in 1535.

(3) Miles Coverdale (born 1487, died 1569). His translation of the Bible was printed at Antwerp, in 1535. It was dedicated to Henry VIII.

(4) John Rogers (born about 1500, burned at the stake 1555). In 1537 he issued what is known as "Matthew's Bible," the name of Thomas Matthew appearing on the title-page. A revision of this was issued in 1539 by Richard Taverner, a learned lawyer.

(5) Thomas Cromwell (born 1490, died 1540). He was an eminent statesman, and Secretary of State in the time of Henry VIII., and one of the leaders in the English Reformation. In 1539, under the editorship of Cover-

dale, he caused to be published the "Great Bible."

(6) Thomas Cranmer, Archbishop of Canterbury (born 1489, died 1556). In 1534 he issued a second edition of the "Great Bible," with an introduction by himself. This and the subsequent editions are known as "Cranmer's Bible."

(7) William Whittingham (born 1524, died 1579). He was one of many Protestants who fled to the continent during the reign of Mary. In Geneva he translated the New Testament in 1557. He was also one of the company of English scholars who, assisted by Calvin and Beza, translated the entire Bible into English, and published it in Geneva, in 1560. This is known as the "Genevan Bible."

(8) Matthew Parker, Archbishop of Canterbury (born 1504, died 1575). In 1568 a new revision of the Bible was issued under his supervision. He divided the work among twelve or fifteen learned men, and, as the most of these were bishops, this Bible is known as

the "Bishops' Bible." It is also sometimes called "Parker's Bible."

[A Roman Catholic translation of the Bible from the Latin Vulgate was published—the New Testament at Rheims, in 1582, and the Old Testament at Douay, in 1609.]

(9) King James I. (born 1566, died 1625). The "Authorized Version," as it is called, was suggested to King James in 1604, by Dr. John Reynolds, President of Corpus Christi College, Oxford. The king appointed fifty-four learned men to make the revision. The names of only forty-seven of these are now known. They began their work in 1607, and in 1611 the Bible was published.

3. *Five facts about the first things in connection with the English Bible :*

(1) The first complete translation of the whole Bible into English—Wiclif's—1380, 1382.

(2) The first New Testament printed in English—Tyndale's—1525, 1526.

(3) The first Bible printed in English—Coverdale's—1535.

(4) The first English Bible issued by royal authority—Coverdale's—edition of 1537.

(5) The first division of the Bible into verses, as we now have them, was begun by Whittingham in his New Testament in 1557, and completed in the Genevan Bible in 1560. Before this the chapters were divided into parts distinguished by letters from A to D.

4. *The revision of the English Bible.*

Begun in England in 1870 and in America in 1872. Fifty-two learned men worked on it in England, and twenty-six in America. It is now finished. It is not a new translation, but a revision of the former translation.

TEN TEMPERANCE LESSONS.

BY DR. J. H. VINCENT.

LESSON I.

Intemperance is *the excessive use of anything, good or bad.* The most common form of intem-

perance is *that produced by the use of intoxicating liquors, which are such liquors as contain alcohol.* Alcohol is *a poison*, and is never found in any living thing till it begins to decay and die. Intoxicating liquors *are made of rotten fruit and of grain*; those in most common use are *brandy, whisky, rum, gin, beer, wine, and cider.* The ordinary result of the use of intoxicating liquors is *drunkenness*, which brings with it *woe, sorrow, contentions, babblings, and wounds without cause.* It is wrong to use intoxicating liquors as a beverage or drink. *We have no right to injure ourselves, or tempt others to do so.* The rule of total abstinence from all that can intoxicate is taught *by the Holy Bible and by the good sense of mankind.*

QUESTIONS ON THE FOREGOING.

What is intemperance?

What is the most common form of intemperance?

What are intoxicating liquors?

What is alcohol?

How are intoxicating liquors made?

What are the intoxicating liquors in common use?

What is the result of the use of these liquors?

What does drunkenness bring?

Why is it wrong to use intoxicating liquors?

By what is the rule of total abstinence taught?

LESSON II.—*Physical Effect.*

Alcohol is a *poison*. The tendency of all poisons when taken into the system is *to destroy life*. Doses of pure alcohol have *been known to cause instant death*. Intoxicating liquors do not always kill at once; *some of them contain but little alcohol*. When taken in small quantities *they irritate the stomach, retard digestion, impair muscular action, derange the brain and nervous system, render the blood impure, and disturb the entire vital organism*. These liquors *never* fulfill the uses of food; *they do not* nourish or sustain the body; *they do not* give it warmth or strength. They stimulate—that is, they get strength out of the body, but they do not add any strength. *They whip up the poor body till its strength and life are gone, and it dies under the lash*. *Delirium tremens* is the most terrible form of disease caused by the use of intoxicating liquors.

QUESTIONS ON THE FOREGOING.

What is alcohol ?

What is the tendency of alcohol when taken into the system ?

Does alcohol ever kill instantly ?

Why do not all intoxicating liquors kill at once ?

What do intoxicating liquors do ?

Are intoxicating liquors food ?

Do they nourish and sustain the system ?

Do they give it warmth and strength ?

How do they stimulate ?

What is the most terrible disease caused by the use of intoxicating liquors ?

LESSON III.—*Mental and Moral Effect.*

The effects of the use of intoxicating liquors *are not* confined to the body, but through the body reach the mind and the heart. The *senses are so clouded that the mind does not receive right impressions* ; the man thinks himself very strong, or very wise, or very rich ; *his judgment is impaired, his will is weakened, his conscience dethroned, his baser passions are aroused, he thinks impure and murderous thoughts, he speaks vile and blasphemous words, he does cruel and violent acts.*

Delirium tremens is as much a mental disorder as a physical disease—the blistered, burning brain frenzies the mind, and *the poor sufferer thinks himself in great danger from enemies who pursue. He sees hideous objects, snakes and devils, who leer in his face, tear his flesh, and hiss and writhe in his hair. He dares not be left alone, but cries to men, and to God to help and save, or, with terrible oaths, goes out into the drunkards' eternity.* There are the results of the use of intoxicating liquors, lessened or increased according to the amount used, and the power of the man to endure.

QUESTIONS ON THE FOREGOING.

Are the effects of intoxicating liquors confined to the body?

How is the mind affected?

How the will?

How the judgment?

How the conscience?

What effect upon the baser passions?

What does the drunkard think and speak?

What does the drunkard do?

Describe *delirium tremens*.

Are these results sure to follow the use of intoxicating liquors?

LESSON IV.—*Extent of Intemperance.*

It is estimated that there are in the United States of America 600,000 common drunkards. Of these 60,000 annually go down to drunkards' graves. The Bible says, "No drunkard shall inherit the kingdom of God." It is impossible to know how many have begun to drink. There are engaged in the work of making drunkards over 40,000 who make intoxicating liquors, and over 500,000 who sell them. God has said, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also." Not less than 40,000,000 bushels of grain are annually used in the manufacture of these liquors. This 40,000,000 bushels would make 600,000,000 loaves of bread, weighing four pounds each. This would give seventy-nine loaves to every family in the United States. It is wrong to waste grain and fruit, of which God said, "To you it shall be for meat."

He did not intend man should make of it that which poisons and destroys. Many die every year for lack of bread. Jesus said of feeding the hungry, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

QUESTIONS ON THE FOREGOING.

How many common drunkards are in the United States?

How many die every year?

What does the Bible say of drunkards?

How many persons are engaged in making intoxicating liquors?

How many in selling?

What has God said of these?

How many bushels of grain are annually wasted in this traffic?

How many loaves of bread?

What has God said of the fruits of the earth?

What has he said of feeding the hungry?

LESSON V.—*Pauperism and Insanity.*

Intemperance is the cause of pauperism, for men are thus *rendered unfit to labor*, and *they destroy what they have earned*. God's law is, "In the sweat of thy face shalt thou eat bread." There are over *one hundred and sixteen thousand*

paupers in the United States who are supported at the expense of the several States. Besides these there are many more who receive support from private charitable associations, such as orphan asylums and homes for the friendless. It is estimated that two thirds of all this destitution is caused by intemperance. Insanity is the destruction, in whole or in part, of the human reason. More than one half of all the insanity in any land is caused, directly or indirectly, by intemperance. The brain is the organ of the body most concerned in the exercise of the mind or reason. When this becomes inflamed or disturbed by intemperance the person becomes more or less insane. *Reason is the gift of God, and man has no right to throw it away.*

QUESTIONS ON THE FOREGOING.

How does intemperance cause pauperism?

What does God say of labor?

How many persons in the United States supported at the expense of the State?

Are there others?

What part of this destitution is caused by intemperance?

What is insanity?

Does intemperance cause insanity?

What organ of the body is most concerned in the exercise of reason?

Who gave man reason?

Has he a right to throw it away?

LESSON VI.—*Crime.*

Crime is a *violation of God's laws, or of the righteous laws of man. More than three-quarters of all the crimes are committed under the influence of intemperance, or are caused by it. It arouses the vilest passions of the body and mind. The drunkard sins in abusing his body, in clouding his mind, in shutting up his heart to influences of good.* The Bible says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The drunkard sins against his family; *he is not a good husband, or a good parent.* Home ought to be a model of heaven; the drunkard's can not be. He sins against society. *Every citizen should contribute something to the general good.* He should set an example worthy of imitation; he

should refrain from the very "appearance of evil." He sins against God; for every obligation to himself, to his family, and to society, is included in his duty to his Maker. God says, "Ye are not your own; ye are bought with a price;" and, "The wages of sin is death."

QUESTIONS ON THE FOREGOING.

What is crime?

What proportion of all crime is caused by intemperance?

How is intemperance the cause of crime?

What does the Bible say of the body?

How does the drunkard sin against himself?

How does the drunkard sin against his family?

How does he sin against society?

How against God?

What does God say of our right to ourselves?

What does he say of sin?

LESSON VII.—*Government*—I.

Virtue and *intelligence* in the ruler, and virtue, intelligence and *liberty* in the subject, are the foundation of prosperity and perpetuity in any government. In a republic the people are both rulers and subjects; therefore in this form

more than any other the people must be virtuous, intelligent, and free. Intemperance is the *enemy of virtue, the promoter of vice, the foe of intelligence, the mother of ignorance, the destroyer of liberty, the herald of slavery.* The United States has more than 141,000 schools, public and private; these employ more than 221,000 teachers. There are in the United States 150,000 retail liquor saloons, which employ about 500,000 men. This does not include manufacturers and wholesale establishments. The cost of our schools is about \$95,500,000; of our intoxicating liquors, \$600,000,000.

QUESTIONS ON THE FOREGOING.

What are the foundations of prosperity and perpetuity in any government?

What are the people in a republic?

What must they be?

In the light of this truth, what is intemperance?

How many schools in the United States?

How many teachers?

How many places where liquors are sold?

How many men employed?

How much do our schools cost?

How much do our liquors cost?

LESSON VIII.—*Government*—2.

The Bible and the Christian Sabbath are the best preservers of public and private virtue. The liquor traffic is opposed to these. It scoffs at the Bible and disregards the Sabbath. There are more than 65,000 Churches and 85,000 ministers; whole expense of Churches and benevolent purposes does not greatly exceed \$50,000,000 annually, while \$600,000,000 are spent for liquors. Only the mighty power of prayerful, Christian effort can save a nation bearing such a burden of crime. God says, "Righteousness exalteth a nation; but sin is a reproach to any people." "What evil thing is this that ye do, and profane the Sabbath day?" "Yet ye bring more wrath upon Israel by profaning the Sabbath."

QUESTIONS ON THE FOREGOING.

What are the best preservers of public and private virtue?

How does the liquor traffic treat these?

How many Churches in the United States?

How many ministers?

How much money is spent for liquors?

How much money contributed for religious purposes?

What can save the nation?

What does God say of nations?

What of sin?

What of the Sabbath?

LESSON IX.—*The Bible and Temperance.*

Every form of error seeks to hide behind Bible command or Bible example. It has been thus with the vice of intemperance. There are no commendations of the use of intoxicating liquors in the Old or the New Testament. There are many words having different meanings which are translated "wine" in our English Bible. In every instance where wine is termed a blessing or as typical of spiritual grace, the word in the original signifies either the solid fruit, wine in the cluster, or the sweet wine, newly pressed from the grape, and containing no alcohol. This new sweet wine was in common use among the people, who also preserved it by putting it in leathern bottles and burying

them in the earth. Intoxicating liquors are in many places condemned, and used to symbolize the wrath of God. God commands total abstinence when he says, "Look not upon the wine when it is red."

QUESTIONS ON THE FOREGOING.

Where does error seek to hide?

Has it been thus with the sin of intemperance?

Does the Bible ever commend the use of intoxicating wine?

What is translated "wine" in our English Bible?

Did it contain alcohol?

What does the word "wine" mean when termed a blessing?

Was it in use among the people?

How was it preserved?

Does the Bible condemn the use of intoxicating liquors?

What is the command concerning them?

LESSON X.—*The Bible and Temperance.*

Samson, the strongest man, was a *total abstainer*. Daniel, the beautiful, and good, and wise, *would not drink* of the wicked king's *wine*. So with Jonadab and his sons, who *stood before the Lord always*. The Bible in many places con-

demns men and nations who were guilty of the sin of drunkenness. The Saviour, in the celebration of the feast of the passover, *did not* disobey the Mosaic rule that nothing containing leaven or fermentation should be used in the sacred ceremony. He calls what he and his disciples drank “the fruit of the vine.” Intoxicating wine is not the fruit of the vine, but of decay and death. He used what was drunk as the symbol of *his blood, which is life-giving.* *Alcohol is life-destroying.* So in the marriage at Cana of Galilee there is *nothing* in the narration *to indicate that the Saviour made intoxicating wine.* The word used in the original does not imply it. *Jesus, the Son of God—one with God—*did not make and offer that which his Father had cursed. *He did not* thus “manifest forth his glory.” 12

QUESTIONS ON THE FOREGOING.

What was Samson?

What about Daniel?

What of Jonadab?

What does the Bible say of drunken men and nations?

Did the Saviour disobey the Mosaic rule in the feast of the passover?

What term did he use?

What did the wine symbolize?

Did the Saviour make intoxicating wine at Cana?

Did Jesus' teachings harmonize with his Father's?

Did he manifest his glory in making intoxicating wine?

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